

SERMONS

Preached at *FINNICK*

In August 1662.

By Mr. *WILLIAM GUTHRY*

Upon *Marth.* 14. 24. &c.

Anent the Trials of the LORD's People, their Support in, and Deliverance from them by JESUS CHRIST.

Luke 22. 31. *And the LORD said, Simon, Simon, Behold, Satan hath desired to have you, that he may sift you as Wheat: Ver. 32. But I have prayed for thee, that thy faith fail not, &c.*

12. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 8

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The Heads of some Sermons, &c.

Matth. 14. 24. *But the Ship was now in the midst of the Sea, tossed with Waves: For the Wind was contrary.*
 Verse 25. *And in the fourth Watch of the Night, JESUS went unto them walking on the Sea.*

THE Fourth Doctrine is, That although CHRIST seems to be far distant from his People under their Trials, yet he doth notice them in a singular Way. He saw them *rowing* and *rowing* (as Mark hath it) and yet He was at Prayer all the Time. For clearing this to you, We shall (1.) Shew what way CHRIST *noticeth* the Trials of his People. (2.) Why he doth so. (3.) What his *noticing* doth to his People in their Trials. (4.) What are the Trials, wherein he doth concern himself.

In Order to the First, He *noticeth* the Trials of his People, as he hath fore-
 shadowed them in his Eternal Counsel. Nothing ever befel his People, but
 what was decreed from Everlasting. 2. He so *noticeth* the Trials of His
 People, in making them fall out for several Cases, and keeping his Eye upon
 them therein. 3. He hath not only a *permissive*, but an *active* Hand in set-
 ting all the Instruments of their Trials on Foot, whether they be Devils, or
 Men, or Wind, or Storm: He sifteth the House of Israel with a Selve; yet
 not one Grain shall be lost. By his Providence he trusts a convenient Season
 for the Trial, and sometimes (as he did to Peter) gives them Warning of it,
 before the Trial come, *Thou shalt deny Me thrice. This Night before the Cuck crow, thou shalt de-*
ny Me thrice. 4. He so *noticeth* the Trials of his People, as to set Bounds to
 them, that they come such and such a Length, and no farther; as here in
 the Text, he lets the Disciples *roll on* till the *fourth Watch of the Night*. 5.
 He *noticeth* their Trials so, as he maketh Intercession to GOD for them, as
 here he doth; as here he was at Prayer when they were *rowing*, and *rowing*
in the midst of the Sea. 6. He so *noticeth* their Trials,
 that he drives on his own Purposes, and makes their Trials subser-

vant to his own thing is, *Why he noticeth the Trials of his People.* Answer. 1.
 Because he is highly concerned in them: They stand in a near Relation to
 Him

Him : They are all the Fruit of the Travel of his Soul : He is engaged to the Father for them , and them therein ; and all that befalleth them is committed unto him, and he is to be answerable for the least of them. 2. His noticing of his Peoples Trials, says, They were not cast under them by hap-hazard; but with Deliberation, and that they are not alone in their Trials, although they often-times perceive him not; yea, even when they are as *Beasts*, *Psalm 73. 22, 23. Nevertheless I am continually with thee.*

The *Third* thing in the *Doctrine* is, *What his People have by his Notice.* It says, His Peoples Trials cannot run a full Carrier, as otherwise they might: He sets Bounds to them, and has allowed the Expences wherewith to debate with them.

As to the *Fourth* thing, *What are the Trials wherein he doth most concern himself?* 1. He noticeth indeed his Peoples Trials, but especially those, which their Duty has led them to, as here he had commanded them to go to Sea. 2. He noticeth all such Trials as are above their Reach, as to Out-gate; as herein the Text. 3. He noticeth all the Trials wherein his People are labouring, as much as they are able, though all their Labour signifie not much. 4. He noticeth all the Trials that are hard, and far above the Trials they have formerly met with, as here in the Text.

Use 1. Then let the People of GOD comfort themselves with this, That he taketh Notice of all their Trials, in all the fore-mentioned Respects; and is much concerned to do so. Then since it is so, Men shall not get all the Intents of their Heart against his People, but they shall have Support under all their Trials, and Relief from them.

Use 2. The Trials of his People in *Britain* and *Ireland* do certainly concern him: For, *First*, He did engage them in the Business, and it is above Remedy, as to Men. 2. It is above all other Trials, that ever we were under before; and all his People are toiling, as they can under them. We may add this as a *Third*, That they are trised with many notorious Indignities done to the King of Heaven. 4. His Name is singularly concerned in the thing. All Nations are looking whether or not our Matters will stand; for they have heard, That we were a *Covenanted People* with the GOD of Heaven; they consider he has a goodly Remnant and Flock in the Vessels that is now tossed with the Storm. If his People would resolve to drown together, rather than to fly by Compliance, it would speak much good of the Business. But *CHRIST'S Advocacion* is on Foot for his People, who are engaged for him: He was at Prayer when his Disciples were at Sea: He prayed; That *their Faith might not fail.* Now his *Advocacion* is in Order to these things. 1. That his Peoples Faith fail not, as has been said. 2. That the Sin, which hath brought on the Trial, may be forgiven them, and all the Circumstances of their Trial. 3. That they may not take any unlawful Way for their Deliverance. 4. That their Trial may be sanctified, so as to produce its proper Fruit.

with them that are under it. 5. That their want of a right and suitable Frame of Spirit may not increase their Trials, or stop their Out-gate and Issue, and that it may according to the Promise be heightened, as it is in *Zech.* The Man, whom he saw among the *Mistle Trees*, that were in the *Bottom*, was CHRIST interposing for poor *Jerusalem*. O for the Faith of this, that he is interposing himself for all our Trials!

Then say, 1. Study all of you to be of one Mind. 2. Let his People comply with him in all the Points of his Advocacy we have spoken of, and keep up the Cause of his Concernments, acknowledging always your Sin and Short-coming, and *choose* evermore *Affliction* rather than sin; study to have the right Use of the Trial, as much as the Outgate. 3. Let this comfort and establish your Hearts, that CHRIST is pleading and advocating your Cause before GOD and his Throne, in all the fore-said Respects; and remember that GOD heareth him always, and that he will not lye unto *David*, but will keep *Covenants* with him, even when his Children transgress, and that is a good thing, Sirs, *Psal.* 89.

Now from their toiling and rowing, observe, That his People must be in the Use of any Mean GOD has left them, although the Use thereof signifies very little for their Outgate. They wrought here against Wind and Weather, although to little Purpose. The Disciples brought the four or five *Eperies* to CHRIST, although it seemed to them a vain thing to feed so many. For Amplification; we would remember these things. 1. That in the worst of Times, GOD has left some Means for his People to use. 2. Remember, that the LORD by these silly Means, sometimes works great things; so that his People should not be altogether hopeless in the Use of them. 3. We would remember, that the LORD, one way or other, blesteth the diligent Use of ordinary Means, how small soever they be. 4. When GOD hath left no ordinary Means, proper for producing such and such Effects, he has appointed his People to pray, and stand still and look for his Salvation. When *Israel* is brought to the *Red Sea*, and the *Egyptians* pursuing them, and no Mean left, *Moses* cries unto the LORD, and bids the People stand still, and see the Salvation of the LORD. 5. Remember that it is ordinary for GOD, to reduce his People to very small Means in their Straits, and yet they are commanded to use them; and by this he tries their Loyalty and Obedience; and this also teacheth them not to idolize the best of Means. Use 1. Then let his People in all their Straits, look what Means GOD hath allowed them to make use of, and be diligent in the Use of them. Use 2. They would not despond, when the Means appear very dispicable; for GOD uses to bless the lawful Use of small Means. Use 3. When no proper Mean is left, then be in the Use of Prayer; for that is your Duty, and that may breed Peace. Let GOD do what is good in his Sight.

Now we come to the third thing, and that is, the out-gate of the Disciples, and

all the circumstances of it: When they began to drown, they were but four Miles from Land, and not till then, *and in the fourth watch of the night*, and that is near the Morning. Then Love sets forward, and Christ comes without their entreaty, and worketh by his Omnipotency upon the Waters, which he made like a beaten floor under his feet: Then, when he came, they mistake him and are afraid; and so their trial groweth to a greater height: He speaks to them, and inhibits their fear, and allays it, by telling them that it was *He*. And so in this their new trial they got a new discovery of him, and then he comes to the Ship. And next ye have *Peter's seeking of a singular evidence of this*, if it was Christ that spake to them.

Then *observe* this Doctrine, Sometimes when we think our trial great enough, Christ is pleased to scute it up a great deal higher. They surely judged their trial at a great height before, with wind and storm: We may think it was at a great height before *the fourth watch of the night*, and yet he is pleased to drive it that length.

For clearing of the Doctrine, Consider that his People soon thinks their trial at a great height: *First*, because they measure it by former sufferings they have met with, or by former trials, not remembering that the Lord intends to have his People further tried, and that the latter trial will be sharper, and possibly darker, as to the out-gate, than the first was. 2. They compare their trials and measure them with the trials of his People, that have not been with the highest, but with the lowest; and that makes them think their trial high enough. 3. They often measure their trials with their present self strength, not remembering that he gives out expece according as the trial groweth. 4. They often compare their trials with the means that are left them for out-gate, not remembering that God useth, sometimes to lay aside all means that People have their Eyes on, and Great new means for their out-gate and deliverance. 5. They often measure their trials by their own fore-casting, and resolution for it, whereas the trials sometimes swell to a greater height than his People apprehended it to go: And because the trial soon goes to such a height, we think it will go no further, and so we err, not knowing the Power and Counsel of the Lord.

Next, Ye would consider, That the Lord has different ends in the trials of his People, which they know not, and different thoughts. 2. He is Master of their trial, when it is above their reach, for he intends to magnifie his Power *in their weakness*, and to give them singular proofs of his Love towards them, which his People were not expecting; and to drive them to such things as are not soon set on foot with them. 3. As this makes him wind up their trials to an higher pitch, so we would beware of some mistakes that are about his way in this: *First*, We must not think that this is for want of love to the Party tried. Or 2. that he forgets them, as they are apt to fancy: For here he saw them *sailing and rowing*, and yet he was *praying* for them, as has been said. 3. We would

would not think it undutifulness in the party tried, for here the Disciples were toiling and rowing as they could. 4. We would not think but less trials would be sufficient to lay us on our back, if we were left to our selves, and had no supply from him. Then learn 1. To judge of your trials aright, and to measure rightly: For that will prevent many unfuteable complaints and despondency of Spirit. 2. When ye think your trials at a great height, and at the highest pitch you can bear or be recovered from, to your apprehension, leave room to him to wind them up a pin higher, and mistake him not, though he do so.

The next Doctrine is, That though the deliverance of his People may be delayed, yet it sets forward in due time, Christ at length comes; and there is great reason for his delays many times, as was shewed before: And here we shall speak 1. How it may be said he comes in due time, though he delay. 2. What way he comes, so as it may be said he comes in due time. And first, He comes in due time, when he comes seasonably to prevent the ruine of his People, as *Ps. 94. 17. 18. When I said, my foot slippech: thy mercy O Lord held me up.* 2. He comes seasonably, when he doth mixt with their fit condition; for as soon as they are desperat of help any other way, and begin to look to GOD alone, *Ps. 142. 4. I looked on my Right hand, and beheld, but there was no man that would know me; refuge failed me: No man cared for my Soul. I cried unto thee, O Lord, I said, Thou art my refuge, and my portion in the Land of the Living.* Then 3. it cometh seasonably, as it's Measured out, to prevent any sinful course for out gate, which his People are ready to slip upon in the time of trial. *Ps. 125. 3. For the rod of the Wicked shall not rest upon the lot of the Righteous: lest the Righteous put forth their hands unto iniquity.* 4. It cometh seasonably, as the deliverance cometh forth, when it is sweetest to the Party tried. O! how cheerful were they, when he came unto them? And how affectionately did they receive him into the Ship?

The next thing we shall observe, shall be the things which appeared in their deliverance, 1. When he comes, they were toiling in the use of the means they had, though it signified little for the time. 2. He comes without much entreaty on their part: All this time we hear not much of their Prayers. 3. The delivery comes as a fruit of Christ's intercession: he had been praying, and now as the Fruit of his Intercession he is sent himself as the Deliverer of the party that could do little for themselves, but were all dead Men in their own estimation. 4. The deliverance cometh paving out the way to its self through difficulties, which nothing but free Love and Omnipotency, and almighty Power could or would have done. No difficulty stands before him, when his Peoples case so requires: He puts forth Omnipotency for a refuge to his People that he has engaged with hazards. 5. The deliverance appeareth in Christ's dominion over that which did trouble his People: Now he cometh trampling upon the Sea which was ready to swallow them up: He proveth himself

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himself to be Lord over that which did affright them, although they were not as yet delivered from it. 6. Their deliverance cometh with new proofs and discoveries of Christ's Love to the party, and of his sovereignty over that which was their fear, and sets them free from all that which made them afraid. Then for

Use. Let his People take courage to them, and let their face to the storm, for their deliverance will come in good opportunity and season, in all the foresaid respects.

Use 2. Let his People make use of any means that he has left them, and all of them pray and wrestle with him a little while yet.

Use 3. We must look for more out of his compassion and pity, and as the fruit of Christ's intercession, than from all our own Devotion and diligence.

Use 4. Although difficulties be unsupportable, as to us, yet we are to wait for singular casts of his Power, if the case so require.

Use 5. Let his People wait for discoveries of him, for it is worthy of all their toil and sufferings; and this shall not be the least discovery of him, that he shall appear trampling upon those that keep us captive, by his Omnipotent Power, when he thus appears, then lift up the head, for deliverance cometh near. And whether I be dead, or alive, I charge all the godly to act faith in him, when he is setting his foot on our Seas, when he shall begin to out wit his Enemies, and divide them among themselves, and break their purposes among their Hands, and to intricate them with their own Work, and confound their purposes, and to execute Vengeance here and there upon them. Then ye may conclude he is beginning to set his foot upon our Sea, and ye are to look for deliverance to his Church.

Matth. 14. 26. And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a Spirit; and they cried out for Fear.

WE were speaking of the Out-gate of the Disciples from a sad Trial, and that their Deliverance did not appear, until the fourth Watch of the Night. He is pleased to wind up the Trials of his People, higher than they thought they would ever have born out, but though he delayed a long Time, yet now he sets forward, and comes to them. I told you, That the Deliverance of his People doth come in due time: Now when CHRIST sets forward, they apprehend Him to be some Spirit or Devil. So it holds out this Doctrine,

That many Times when the LORD sets forward to the Deliverance of

his People, they do exceedingly mistake him, as is eminently clear in the Text; and as it was in the Case of his People, when *Moses* brought them out of Egypt. And here I shall shew you, 1. in what Cases his People mistake him, when he sets forward to deliver them. 2. What causes them mistake. *First*. They mistake him, when they are under great Affliction of Spirit, and sorely beaten with Trials, then they are ready to mistake him; and in that Case they are unfit Judges of GOD's Appearance, or what he doth, or saith for their Help and Good: They are under such a Frame of Spirit, as to expound all he doth, or saith, to be Wrath. When *Israel* was in Egypt, they were so sorely beaten with Affliction, that they would not give an Answer, or an Ear to what *Moses* said unto them, because of the Anguish of Spirit they were under; they had been so injured with Affliction for a long Time. And when a Soul hath been sorely beaten with the Evidences of his Anger a long Time, and the Terrors of Hell have compassed them about, ye will not readily perswade them of any thing that is for their Good; they are not fit Judges. 2. They mistake him, when they are under deep Apprehensions of their own Guilt; for then they measure every thing by their own deserving, and speak as *Peter* did, *Depart from me, for I am a sinful Man*: Ye will say, It's a good Word, but it doth not belong to me.

3. They readily mistake him, when he moves in their Deliverance in some strange and unbeaten Path, and so is it here; for *CHRIST* came to them walking on the Sea, which was an uncouth way. Think ye but *Jonah* doubted his Delivery, when he was swallowed up by the Whale? It is natural for all Men to mistake the GOD of Heaven; for, *His ways are not like our ways*; for Men favour of the things of the Earth, they take up every thing in a natural way: So that, except they be helped by GOD, they cannot take up any thing aright that he doth, there is such a natural Inclination in them to expound all things wrong: So it is no strange thing, that People do not take him up. The Truth is, it is a more strange thing, that they take him up in any thing right; because of the Bensil of their natural Spirits. 2. We have a miserable way of shaping GOD by the Creature; and all his ways like the Creature's ways: The Disciples think it cannot be a Man, who walks upon the Water; it is some *Phantasma*, or *Devil*. He was a wise Man, who said, *Is this the Manner of Men?* Indeed *David*, there is not a Man in all the World, that would have taken you from the Sheep-keeping, and made you a King. And if that Principle were out of the Hearts of the People of GOD, they might come to much Sweetness; no doubt that is the thing, that always speaks within them, *There is no Man that would do this with me*. Indeed that is true, but yet it is the way of GOD for all that. And ye must conceive, *His ways are far above Mens ways, as the Heavens are above the Earth*. The Third thing where in we mistake, is, We are ready to lay down a way for him to come, and if he come not that way, then we mistake him.

This

This was the great part of the mistake in CHRIST's Disciples at the Resurrection, they thought he should have risen so glorious, that all the World should have fallen down before him presently: *And now*, say they, *he is three days dead*, and they had not seen him. Yes; they saw him, but they thought they would have seen him another way; and so they mistook him: They look sometimes for him in such a Mercy, and he comes in another way than they look for him: They look sometimes for him in a Temporal Mercy, and he comes in a Spiritual Mercy; in loosing the Bonds off the Spirits of his People: They think he will come in such a Mean, and he comes in another, that is as good. For Use,

Then leave Latitude for him to deliver his People from their Bondage, Spiritual or Temporal, any way he will; and do not confine him to this or that Mean; for ordinarily he comes not that way that his People would have him to come, as has often been made out in the Experience of his People; so that they have sometimes been afraid to speak of the Way they would fain have had him to come, lest he should have come another.

2. Put a favourable Construction on every thing he doth, and that will prevent your Mistakes of him, and his ways of coming for the Deliverance, whatever it be. His People would enure themselves to this way, which indeed is much our Duty; for *Charity thinks not evil*, and it is want of Love to GOD, that makes us think evil of his Dispensations. GOD loves a cheerful Giver, and not a Churl: He loves always the Man that bodes well.

Use 3. When your Trials are at a great height, and the LORD is taking strange Ways and Casts of Providence, be sparing to speak your Judgment and Apprehension, till you see what the Result will be: For the Dispensation may look ragged-like at first, yet will produce a great Mercy to the Church.

The next Doctrine is, Sometimes when GOD is setting the Deliverance of his People on Foot, he useth then to scure up the Trials a Degree higher than they were before. The Disciples were afraid of the Sea before, but now for an evil Spirit: It's said, *They cried out for Fear*, which they did not before; and yet he is coming for their Deliverance: There is nothing more true in the many Deliverances GOD wrought for his People in Scripture, than this. Ye may remember *Moses* is sent to *Egypt*, to deliver the People, but indeed their Trials grew never great, till *Moses* came; and when they came out of *Egypt*, they are not far off, till the Enemy and the Sea, and the Mountains were on every side of them, and yet their Deliverance was really on foot.

There are these Reasons of the Doctrine. First, That he may derry all Means, and bring them down in the Peoples Concept, that he has called them to set on Foot, and that their Eyes may be only set on GOD. *Moses* would have been a great Man, and likely idolized by the People, if his Enterprize

had not first broke in his Hand: If *Israel* had not been first broken before *Beniamin*, they would have idolized their Number of Men; but GOD gave them on their Finger-ends once or twice, that they might not lean to their Multitude. 2. He doth so, That he may prepare his People for the Deliverance, though such be his Pity and Compassion, that he waits not for his Peoples Frame, to deliver them. Ye will say, The People is not fit to be delivered. Yes, it is true; but GOD will do as much in the Delivery, some one way or other, as will fit them more than seven Years Trouble would have done. A little Trial in the Deliverance it self will do much good, it hastens the Delivery before it come: It may be there will be something in the Delivery, that will break your Heart, and humble you more than all the Trouble of Conscience, or Estate ye have met with before.

3. He doth so many times, to make the adversaries cruel and insolent, and quickly to fill up their Cup. When the trial is betwixt his People and their Enemies, he makes the delivery to take an halt, of purpose to make the Enemy insolent and proud, and then to turn up their heels in the midff of their pride. Wherefore did *Israel*'s delivery halt in *Egypt*, but that the Enemy might grow more terrible and insolent? 4. He doth so, to make the delivery more sweet to his Pople than ever it could have been, if they had not met with that trial. O! but Christ was welcome to the Disciples now! And this new trial made him a great deal more welcome than he would have been, that they apprehended him to be a *Spirit*. 5. He doth so, that there may be fit wither-weights upon his People in their deliverance, that they may carry soberly, and evenly under their receipt; for if his People want some wither-weight, they are so light headed, that the delivery would make them stark-mad: Therefore he will let some worthy Instruments fall in the delivery of his People, that the loss of them will almost counter-balance the deliverance. Then 6. He doth so, to perfect some business, to debate with some persons, who are exceedingly concerned in the difficulty, that falls on his People; and he avengeth the Particular that he pursues in that case: And many such things are with him, although I grant the comparison holds not in all, in that deliverance that *David* met with from his Son *Absolam* & his men, he overturned *Absolam*'s heels, which in *David*'s account did countervail the deliverance it self. Wel then, *Sirs*, seeing this is God's way to make the deliverance halt, and to scrue up the trial a pin higher sometimes.

Then for *Use*, If it please the Lord to let you see your deliverance dawning like day upon the Mountains, then think that your difficulties are not all over. I will not say what way God may take to deliver us, but I am very apprehensive that whenever the deliverance shall come, there shall be Multitudes of difficulties interwoven, that it shall be hard to discern, whether it be a deliverance or not, it will look so like the contrary. And this I have thought many times, What if there should a Party appear for the work of

GOD

God in the Fields, and be broken all to pieces, and yet that same Partys breaking contribute for the deliverance of the Church? so I say, when the deliverance first begins to dawn, do not think that your difficulties are over, ye may meet with something in the delivery that may be worse than all the trouble ye have seen, that ye will wish rather to be as ye were before than to abide it.

Use 2. I would not have the People of GOD to think that their deliverance waits upon their frame of Spirit for it: I say, there may be something in the deliverance that will give you a frame of Spirit; if the Lord give you a frame of Spirit before the deliverance come, it is well; but I am very apprehensive there shall be something that will humble his People in Britain and Ireland more than ever they have yet met with these years bygone, God may do that in a night that will put them more to their Prayers than all they have met with before.

Use 3. I would have you to think that the deliverance will not come, till all the means be laid aside. Now ye may be mistaken in that, but for the Instruments ye are afraid to idolize, fear not that, for in the deliverance God shall make you quite of these; which shall accesse to your trial. Oh, Sirs, is there any of you that have the faith of an out-gate of the People of GOD in these Lands? then I say, make your account, and prepare your hearts to meet with greater trials than ye have met with formerly, & that even in the dawning of your deliverance. The Disciples were affrighted even almost out of their Wits, when they saw CHRIST come walking upon the Water: Now he comes to them, and he had some little thing to do with Peter, before they were fully delivered, he behoved to have a proof of the strength of his own Faith, and CHRIST's Sufficiency to help.

The next Doctrine is this: That the People of God are very Subject to slavish fear, when new difficulties appear to them. It is said when Israel fled before the men of Ai, *their hearts melted, and became like water*. O! but they were afraid? I grant the People of God take sooner with their Sin than any other People. I shall speak first, what this slavish fear is. 2. Why his People are so Subject to it. 3. What is the prejudice they have by it. 4. What may be the cure of it.

As to the First then, *What this slavish fear is that his People are troubled with?* It ariseth from the Mischief of what GOD hath said, and forgetting what he has laid concerning them. 2. It flows from their fixing on his Providence, and putting the worst Construction on it. 3. It flows from Dispondency of Spirit and Heartlessness, and that weakens their Hands in the Use of lawful Means; for bearing their own Trial, and working for their own Out-gate; they think they will do no more good, than dip their Finger in Water, and their Faith and Hope, and all goes to Wrack; and upon this there follows an Inclination to follow some unlawful Mean for their Outgate, and

If they follow not that, then the Heart is kindly laid out for such a Temptation; for ordinarily Complaints are the Fruits of slavish Fear. *Slavish Fear* then stands in this, viz. In an Atheistical putting of the Creature in a Channel of Independence on GOD, as if the Creature could come and go of its own accord, without Commission from him. *Isai. 53. 12. It's GOD who comforteth: Who art thou that art afraid of a Man that shall die, &c?* The Truth is, they had forgotten the Omnipotent Power and Sovereignty of GOD, and thought Man could do with them what they pleased without GOD. When ye are so, it is an hundred to one, if ye make not haste to get from under the Trial some unlawful way.

For Reasons of this, First. There is great Ignorance of GOD's Interest in his People, that is the Cause of all their *Slavish Fear*; and that which he challenges his People for, *Thou hast feared every day, and hast forgotten me: Who art thou that art afraid of a Man that shall die, &c?* We take up our selves as standing alone without GOD. There feared they, where no Fear was for GOD in the Congregation of the Righteous: Some take it, that it's the Enemy; because of GOD's being among his People. Yea, but some take it also, That his People feared, although GOD was among them. 2. There is Unbelief, & Atheism, a growing sin; his People apprehending GOD to be like the Creature, and the Creature to be like GOD, that he can work what he will without the Creature; and the Creature what it will without him: He puts GOD above the Creature in some things, and the Creature above him in some other things.

The fourth Reason is, Because his People too soon yield to this Fear: Ye think in no Case ye do it without Reason. Yea, but ye are bound to shut out those things, when they come in upon you. When slavish Fear begins to mutter in our Bosom for harbouring it, makes it prevail.

The third thing is the Prejudice of a slavish Fear. 1. It weakens the Hands of his People in all Duties; for when they begin to fear out of Measure, they lose all, and grow indifferent whether they do Duty or not. No Man will bide by his Duty, when his Faith faileth him; and if he go about any Duty, it will be but as a Raving, like the *Papists*, when they tell their Beeds. The **second Prejudice is,** Discouragement of Soul; nothing can comfort the People of GOD, where this prevails. The **third is,** The Discomposure of their Countenance, to the Prejudice of Religion: Whenever it gets the Upper-hand, it makes them look, as if they served an *hard Master*, who puts his People to undergo such things, as he will not allow Expende for. The **fourth is,** It disoblige GOD to work for their Outgate and Deliverance from it, as it said, *He could do no mighty Works, because of their Unbelief.* 5. It puts them in an Incapacity to understand their own Mercy, when it begins to appear. This slavish Fear made them in *Egypt*, that they could not understand what *Moses* said, touching their Deliverance from it. And when they are in

such

such a Case of slavish Fear, all Duty is a Burden to them: It is better for them to bear the Stone-barrow, than for them to go about Duty, that may tend to their Outgate. And *finally*, Whatever GOD may do to his People in his Sovereignty and Mercy, the Man, that is under slavish Fear, has not a Promise in the Bible to look to, that GOD will help him in such a Case, *Ja. 1. 7. But not that Man think, that he shall receive any thing of the LORD, because he asketh not in Faith.*

The last Thing in the Doctrine, is the Cure of this disease: The thing that cures the Disciples fear is Christ's approaching to them in Favour. Behold he cometh, but they mistake him. There is none of the People of God, but bring Christ and them together, he will heal them of all their disports and diseases, Christ approaches to them, and speaks Friendly to them, and still they heard that word, *it is I be not afraid*, together with his approaching. Will that do it? No, Christ adds his Authority, rebuking their slavish fear, although they themselves have ground to be quieted, yet they cannot, until he say *be not afraid: it is I* command your Devil to sit within your self, will that do it? No, there are some of them that are peremptor, they will have a special confirmation, and Peter steps out before the rest, *... if it be thou, bid me come to thee on the Water*, otherways I will never believe. Well Peter, must ye have a confirmation? Ye shall have it, but ye shall not crack much of it, e're all be done; it may be, ye be at a greater doubt before the End of the Day. Then that which compleatly allayeth all their fear, is Christ's in-coming to them, and nothing else doth it.

For Use then, Let all the People of the Lord know there is such an infirmity attending them: when difficultys are renewed upon you, and slavish fear labours to take possession of you who are fled to Christ, guard against it, and know the evils thereof, encourage your selves against it. When your fear grows in a cloudy and dark day, to prevent it, Consider 1. what interest GOD hath in his People, they are set as a seal upon his Heart, and written upon the palms of his hands; he hath said, *he that toucheth you, toucheth the apple of mine Eye*. Would we be afraid, if we believed that any that trouble the People of GOD, do as ill as if they took God in the looking face? Indeed and in truth if we believed that, we would think them won gear. 2. Believe this also, that whatever the Lord doth or suffers men to do, shall *work together for the good of his People*, it is a common truth in every bodys mouth, yet but I may say the least believed truth in all the Bible. We will not question the truth of the promise, but yet ye stand at the application. I offer you that instance, and put your selves to it, *lye can solidly acquiesce with it in your Heart, that all the distresses and afflictions his People are under in Britain and Ireland shall work together for their good*: Then if it be so, as I do not doubt of it, why then do you not believe it, and be quiet?

3. Believe this also, That there is nothing that befalls his People, but

what is by his Providence: He say, it's true; but there are many things, that we meet with, that GOD doth not allow. I say there is nothing ye meet with, but that which is either by his active or permissive Providence: *There is no evil done in the City, but what the LORD doeth.* That the Ministers in *Briscath* and *Ireland* are put from their Houses, Kirks and Lands, and banished out of the Country, is all his Providence, and shall work together for their good; and if it be so, then ye are to be silent. 4. Know this and believe, that there is nothing to be feared, but GOD, and an evil Conscience. As a Man in *Ireland*, said to a Bishop, when he threatened to imprison him, he answered, *I know no such Prison, as an evil Conscience*; and so, if ye resolve to fear nothing, but the GOD of Heaven and an evil Conscience, ye need not fear Men; for the Fear of these will quiet all your other Fears.

AMEN.

A S E R M O N

Preached at F I N N I C K,

The 16. of August 1662, by Mr. WILLIAM GUTHRY.

Upon Matth. 16. 25. *For whosoever will save his Life, shall lose it: but whosoever will lose his Life for my sake, shall find it.*

I Have told you, That the Natural Life of Man may come in Competition with the Cause and Interests of CHRIST; and that some Men will get a free Choice in this Case, to save or lose their Life, though every one will not get it to their Option. I have likewise told you, That the Natural Life of Man, when put to a Man's Option, to save or lose as he pleaseth, with Denial, or not Denial of the Cause, was a mighty Temptation, All that a Man hath will he give for his Life.

But however it might be a mighty Temptation, and however many things may occur in the way, to obstruct the Man's right Choice in the Case; yet be it known unto you all, that whosoever seeketh to save his Life, with Prejudice to the Cause of CHRIST, and a good Conscience, thereby loseth his Life. I was beginning to tell you, what ways a Man would study, to save his Life with Prejudice to CHRIST and his Cause; and he doth so, either by omitting that which is his Duty before GOD, for Fear of his Life, or for Fear

Fear of Inconveniencies, that might follow upon the doing of his Duty; or he doth it by committing that which is positively sinful before GOD, for Fear of his Life.

First of all, The Man prefers his Natural Life to CHRIST and his Cause, and a good Conscience, by omitting his Duty. And that 1. When he forbears to resist for GOD in his Place and Station; I mean by witnessing with the Mouth for him; this reaches both Minister and People, when they will not speak for CHRIST's Cause, when it is reproached, for Fear of Hazard; this is to seek to save their Life by omitting of Duty.

2. Folk may be said to seek to save their Life, with Prejudice to the Cause of CHRIST, by Omission of Duty in this case, when GOD lays an Opportunity of his Service and Work before them, for the good of His Church; but by Reason of their faint-heartedness they fear, and will not set about it, and so will not rescue CHRIST and his Cause, by opposing what GOD calls them to oppose. 3. By omitting other Duties, competent for them in their Place and Station, by Reason of the wicked Laws, made against such Duties by the Supreme Magistrate, with Certification of such and such Hazards to occur upon them, by doing of those Duties, as ye have already heard.

Having spoken to these things, we come now to speak of the next great Head of Cases and ways of saving our life with Prejudice to CHRIST his Cause and Interest, & our own Conscience, *positively*, by doing that which is sinful against GOD; and this is done several and many ways. There are several & many cases, in which Folk may be said to prefer their natural Life to CHRIST's Cause, and their own Conscience, by committing *positively*, that which is sinful against GOD. And,

First: Folk prefer their Natural Life to CHRIST his Interest and Cause, when Men do disclaim the Interest and Cause of CHRIST, and all that Party, Side and Faction; because of CHRIST JESUS and the Truth: I hope it's clear and without Controversy to all; if Folk do this for Fear of their Life, or any Peril, or Hazard that they may come under, with Prejudice to his Interest and Cause, that they are seeking to save their Lives, with Prejudice to his Interest and Cause, and so fall in under the Hazard of the Text, of *losing their Life*. This was Peter's Fault, for as holy a Man as he was; he thought he was something hardly put to it, and he being under the Apprehension, that his Life might have gone, if he had confessed his Master, and so judges himself to be in Hazard, upon that account he doth formally disclaim CHRIST JESUS, and all that Faction and Party: *Thou art one of them, (say they) for thou wast with him in the Garden; thou art one of his Disciples, thy Speech bewrayeth thee. I vow and swear, (saith he) I am no Fanatick, if ye will believe me. Thus he formally disclaims CHRIST, and his Interest and Cause, and forsware himself. This is a very hainous way of seeking to save our Life, with Prejudice to CHRIST his Interest and Cause, and our own Conscience. But,*

Secondly

Secondly, Some can hardly get it denied, but they have been with CHRIST, and one of that Party, Side and Company, and one of their Sect, as it's said in the Scriptures; but yet, for Fear of their Life, they will not only disclaim that Interest, Party, Side and Faction; but to put it out of all Question, that they do so, they will now put it under their Hand in a Covenant, or Declaration, (as youse to call it) that they do disclaim that Party, Side and Way, and so that they do judge all their former Works and Actions in that way, and with that Party to be Sin; and so will solemnly oblige themselves by an Oath, that they shall never own that Interest, or way any more, if the Supreme Magistrate put them to it. I hope ye are all clear, that this is one of the most hainous ways that can be chosen, for Folks seeking to save their Lives, with Prejudice to CHRIST his Interest and Cause; yet there are many of this Generation, that will not only disclaim that Party, Side and Faction, (for it may be called a *Faction*) but they will also put it under their Hand in a Declaration, that they do judge that way their sin; and so shall never own that Interest, or way of CHRIST any more, if the Supreme Magistrate put them to it, though he should turn them all *Mahometans*. I have this much Charity to give some of these *Lowns*, albeit I have not much to give to any that ever have gone that way; yet I have this much Charity to some of them, That it has been for Fear of the Loss of their Lives, or for fear of the Loss of some personal Interest, that has made them do so: If it has been the *wickedness of their Principles*, betwixt them and GOD may it be, my pardon be of it; however let them do it as they will, they have sought to *save their Lives*, with Prejudice to CHRIST his Interest and Cause. And there are two great Witnesses standing against them, that shall stand against them before GOD and Man, and that is their *Tongue* and their *Hand*, these two shall witness against them before Heaven and Earth, declaring their unpardonable wickedness. Ye may perhaps, think the taking of that printed Paper the *Declaration*, is but a small trivial Business: But I would ask at any serious godly Souls, that have the least Spunk of Ingenuity remaining in them, that have not fanned away their Conscience with this pernicious Time, *Sirs*, What would you think to see a printed *Covenant*, such as our *Covenant* was, having so many Mens Names at the End of it, as our *Covenant* hath had in many Places? Men thinking it their Glory, to have their *Names* at the End of that *Covenant*; I say, What would ye think to see another *Covenant* disclaiming the former printed *Covenant*, by the self same Men that owned the former, having their *Names* at the former *Covenant*, vowing and swearing to maintain the Cause and Interest of CHRIST, having their *Names* at the latter printed *Covenant*, vowing and swearing the *quite contrary*, never to own the Interest of CHRIST any more; what would ye think to see the *Names* of those *Knaves* now at this latter *Covenant*, jussling against their own *Names* at the former *Covenant*? Truly, construct of them as ye will, I think

think the World may wonder of them; else ye may give them Charity and the like; but if GOD write not another Bible, I have none to give them, construct of them as ye will. It's a Shame in the Sight of the Nations, for Men to falsifie their own Deed before Sun and Moon, Heaven and Earth, GOD and Man, to put it under their Hand, that they shall never own the Interest of CHRIST, contrary to their Oath: the hainoulest Perjury they put upon themselves, that ever Men put upon themselves; or that ever we read of, either in Scripture, or any other History. This is one of the most hainous ways, that ever Men took for shunning of *personal Hazard*, with Prejudice to CHRIST his Interest and Cause; if they lose not their *Life* many of them, we wonder, and that some will possibly see ere long, though perhaps we shall not be much Witnels to it; yet there will be Witneses to it, ere the dreadful *Day of Doom*. Fools set always long Terms. But,

There is a *Third* way that many seek to *save their lives* with prejudice to Christ's cause, by doing something that's *positively sinful* before GOD, and that is neither by disclaiming Christ and his cause, and party, and life, nor yet by putting it under their hand that they shall never own that party nor way any more; but it is, by joining of interest and issue with those Enemies that have so done, there's a joining of their interests with those that have so done, that GOD looks on as very hainous in his sight. There are many ways of joining interest and issue with that party: There are many plottings and complotings and workings to and fro to their hands amongst us in this matter. Howbeit we have so much charity to give to some of them that have so done, that it's not so much out of malice that they have done so (perhaps) as the *fear of personal hazards*, which has made them join issue and interests with that party. But however here I shall give you some ways and cases in which Men do join interest and issue with the Enemies of GOD; and though I will not say that all these, that I am about to Name, may be properly applyed to those that may be called the *Enemies of GOD*, yet having these, or any of these, they look with very *black marks*; and though I will not say that one, that's guilty of one of them, will be guilty of all of them, yet I judge one of them useth to follow another in a mans Practice, so GOD's judicial plagues bring them to an hight. Ye will find always of a Peoples joining of interests and issues with God's professed Enemies, in the Prophecy of *Obadiah*, they run all to the case of *Esaú* there, in the name of *Edom*, *Jacob's* bastard Brother, a *Lown* that had sold his birth right for a fill of his own foul Belly, and he had still an ill-will to the honest *Iad Jacob*, and so whenever he got an opportunity, he joyned issue and interest with those that were his professed Enemies: And ye will see many things brought in there, that God charges him with. This may be very properly applyed to many in our times, that have joined interest and issue with that Party that's the Enemies of GOD

and his Church at this time, to lay their hand on their Heart, and see whether or not they speak not their very case in theirs.

The *First* Thing there Charged upon *Edom*, is, *in the day of thy Brother's affliction thou stood'st on the other side*. Now that ye may understand the matter, ye must take it up thus: There were *two* Partys in that day, standing confronted over against one another, *viz.* poor *Israel* standing on the one side, and *Israel's* Enemies that had invaded them, standing on the other side; *Edom* is a Bastard Brother in the House, and he comes in for his own hand, and sides with *Israel's* Enemies. When GOD had placed the *two* Partys one against another, *Edom* comes in, and when he should have sided with the People of GOD, he sides with the Enemies of the People of GOD; so soon as he knew who were the professed Enemies of the People of GOD, he sided with them, he *stood on the other side*. It's like he declared not himself to be an Enemy at the first, but he *stood on the other side*, and that was enough to declare him to be one of the Enemies of *Jacob*. There are some of you who will speak nothing against the People of GOD, and ye will not declare to be Enemies, but yet ye will speak as little good for them for all that, and that lays ye *stand upon the other side*, els ye would help when they are in need; your indifferency in such a day will prove you to be Enemies of the People of GOD, and ere long, in God's righteous judgement, its like ye'l go the full length, if ye be standing there, els ye will not stand long there, God will declare you to be rank Enemies to his Cause and People. It is not good to side with God's Enemies either in jest or in earnest. There is not much word of some of our compliances yet, but we *stand on the other side* for all that. Truly I fear you very sore ere all be done: Then its enough to declare any Man to be a joiner of issue and interests with God's Enemies and the Enemies of his People, because though they speak nothing against the People of GOD, yet they speak nothing for them, in the day of their affliction; *thou stood'st on the other side, in the day of thy Brother's affliction*.

2. Its charged on them there, that they rejoiced at *Jacob's* affliction, and at the prosperity of their Enemies, that's another step of compliance, or joyning of interest and issue with them, rejoicing at the Enemies' prosperity, and at their success, and at the calamity and destruction of the People of God. Indeed quoth some, I am not guilty of that, I had rather have them that ye call *the People of GOD* upmost; do you so? What think ye then of the keeping of days of Thanksgiving? Then you may say, ye kept those days on this account and on that account. Yes ye may put Folk by so, but see if ye put God and your own Conscience by so. God knows on what account ye kept those days of Thanksgiving. I defie you or any else on that account, But ye justify all the Work, that the Enemies have done for the overthrow of the work of God in these Lands. Ye may go about the bush with me, how to find out distinctions, but gang about it, as ye will, (my Friend) I shall hook you :

For

For the matter stands directly thus, that on one of these two accounts ye be-
hooved to rejoice, either at the prosperity of the Wicked, or at the adversity
of the godly. For just in the day of our affliction, when our Worthies fell,
and when our Government and Ministers were cried down, and all the conjured
Enemies of our Lord Jesus Christ got up their Head; and Mischief by our Ru-
lersestaolished by a Law, that day ye stated your day of Thanksgiving.
Know ye how, and at what ye rejoiced? Lay then your hand to your Hearts, and
read that Scripture, it's only *Jacob* that is in affliction; and it's the wicked crew,
Jacob's Enemies that are Exalted. Now lay your hand to your hearts, and
learn to know on what account ye rejoiced, and know that ye
are but Bastard Brethren, rejoicing at the prosperity of the En-
emies of Jesus, and at the Affliction of *Jacob*, and know what hazard
ye are in. Indeed perhaps ye may say, it was the fear of your Life, or fear of
Inconveniencies, that might follow on your not keeping of such days; ye may
lose your means, or ye may lose your Life, or something that belongs to Life,
Indeed I believe you now, I seek no more of you than that, that's enough
to prove that ye have sought your Life, to save it, with prejudice to Christ and
his Cause, by the keeping of a day of Thanksgiving. Indeed I give you that
much charity, that it has been for fear of your Life, or some Inconveniency
that has made you keep a day of Thanksgiving, with prejudice to Christ and
his Cause. If it has been but the wickedness of your principles, its the worse
of that, betwixt you and GOD may it be. But I give you the charity, that
it has been for fear of your Life, or some Inconveniencies, that has made you
wrong the cause of Christ, by keeping a day of Thanksgiving.

3. There is this Charged on *Edom*, and ye may take it as another degree
of joining interest and issue with God's Enemies, and it is this, *neither should
they have spoken proudly in the day of his distress.* There are some, that are
given to homofogate the courses of the time; and yet they have no will to be
called the Enemies of the People of God, and they have as ill
will to be called *Phanaticks*: But they are even such fools as are given to take
a rant sometimes; and not to give them too much charity, it's to be judged
they will take some more than ordinary, for fear they be judged *Phanaticks*.
And when they are taking their Rant, they will reproach the poor People of
God thus: *It's well ward on them: They were all grown so proud, that they could
not be tolerated: They could not but meet with a mischief, they were all grown
so proud, so saucy, and so precise, there could no better come of them.* We'l
bbe doing so, talk on so; but remember that this is no small part and way of
joining issue and interest with God's Enemies, and remember ye are of the
black band that hath *spoken proudly in the day of Jacob's affliction.* What is the
cause I pray you? Was it not, that ye your selves should not be suspected to
be of that Party that's called *Phanaticks*; that so ye might not be under the
hazard they are in at this time? Therefore ye have spoken so proudly against
that party in the day of their affliction. It had not been so ill for you to have

called them so in the day of their prosperity. But in this ye are exceeding guilty, that ye have spoken proudly in the day of *Jacobi* distress and affliction.

There is this charged on *Edom*, and ye may take it here, as another Step and Degree of Compliance with the Enemies of GOD, *Neither shouldst thou have laid thy Hand on thy Brother's Substance in the Day that Strangers carried away his Possession.* Will any body think ye, that professes to love the Cause, take an Hand of an honest Man's Gear, when it's going for the Cause and Covenant, and Work of Reformation? Indeed I'll warrant you, that they will. It's true, none I know, that has Love really to the Cause and Covenant, and work of Reformation will do so. But I know enough of *Lowns*, that have professed much Love to the Work, will be very glad to wone a day's Wages, to drive an honest Man's Poynd, when it's going for the Work of Reformation, and many will not hook to put in their Hand among the honest Man's Gear, when it's going for the Work of Reformation, and take a good Deal of it. Will ye do so? Then truly it shall be the dearest Gear that ever ye wan in your Life. Will the *States* take a Fine of a Man, for promoting the Work of GOD? And will ye take any Off-tallings, that ye can get? Will ye lay your Hand on your Brother's Substance in the Day of his Distress? Take it as you will; but ye may as well take GOD's Vengeance, as take it. And if ye take it, ye shall take GOD's Vengeance with it. It shall be the dearest Gear in your Aught, the thing that ye take of them that way; if ye take any thing of the People of GOD, for the Covenant and Work of Reformation, or for any thing relating thereunto; believe it, ye shall get the broad Curle of GOD with it, that shall crow in your Crop, and burst out of the broad Side, and turn out that which is in of you, that all the World shall see as well within as without: And withall know assuredly, this is one of the highest ways of joining Issues and Interests with GOD's Enemies, that the Spirit of GOD hath left on Record in the Scripture; and know, ye are once scrowed up, and over among the *Black Band*, and GOD knows when ye shall come-off again.

There is this there charged on *Edom*, and ye may take it likewise as another Step and Degree of Compliance, and that is, *Thou stoodst in the Cross-way to cut off those of his that did remain.* There is even some Folk at this present, that have not gone the full Length they resolve, that when the work of GOD is going over the Brae, the People of GOD like to be ruined, as to send all a put together, to put all further wrong, to reproach any thing that remains. Professed Enemies have gotten the one Wheel of the Work of God over the Brae, and ye wait well under Thumb, to get the other put over the Brae also; the Vote and Cause will go against them, Quoth ye, We cannot help it, and we need not cast our selves into needless Hazards; since the work be going, let it go; and since that Party be going, let them even go; we need not speak for them, for they will over the Brae, be as it will; therefore

therefore let us vote even as the rest vote, lest we bring our selves into Hazard. I know there are some of you, that would not have taken the Lives of those that were execute at this Time; nay, but ye will not hook to reproach them for all that, and amongst the Enemies of GOD not care to say, They were guilty of Death: It's an high way of joining Interest and Issue with that Party; hereby ye seek to save your Life, with Prejudice to CHRIST his Cause, Interests and People. GOD shall scrow you up among that Number, that puts his People to Execution.

6. There is another Degree of joyning Issue and Interest with that Party, charged on Edom, and that is, *The discovering those that were hid*: And that follows still on the other, the Matters of GOD are going wrong, these have a Rant and Hand to put it further wrong; the next thing that they will do, if they have an Opportunity, they will delate and discover any Body that they know hid, that they think, if they were discovered, would come into Hazard, for the *Covenant and Cause, and Work of Reformation*; there is not much Din of our Compliance yet, but we are busie enough else, tatling and telling to some others, of some that we know hidden, that we know, if they come to Light, they'll come into the Chalk, for the *Work of GOD*. Wherefore do ye so? Is it not, that ye your selves should not be suspected to be one of that Party? Or is it out of Malice, that ye do so? This is also an high Degree of joining Issue and Interest with that Party.

7. There is another Degree of this evil here charged on Edom, take it also as another part of Compliance, or joining Interest with GOD's Enemies, and that is, *Drinking upon the Holy Mountain of GOD*. There is some Folk having come all the Length, in the end they will even come to this to drink, to the Confusion of the Covenant, and all that Party that will adhere to it; and so when they fall upon their Rants among their Companions, will say, *Here to the Confusion of the Covenant, and all the Pharisees*. And some of them will even be so absurd, as to say, *The Devil clank ever with it*. Such of you may read in the 16 Verse of the Prophecy of *Obadiah*, and look what it speaks of you, and throughout all that Chapter of *Obadiah*, ye may read it at your own Leisure, ye will find many Instances there, and Degrees of Compliance. I shall not speak much more upon it: But remember this general Head, That though ye do not disclaim CHRIST, nor his Cause, nor yet take the Declaration; yet that there is a joining of Issue and Interest with that Party, that are the professed Enemies of GOD, that ye have so done for personal Hazards, and it goes readily from one Degree to another, till it win to the last.

They begin and they side with that Party, that are the Enemies of the Church of GOD, and will speak, or debate but little for that Party, and they will speak nothing against the People of GOD, yet they will say a little for them; but they will stand on the other side, and indeed, if they be there, they will

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will go a little further the next Time, and profess, that they have Reason to evidence something of Joy, for the Success and Prosperity of the wicked, at least to profess Joy in that case, for Fear of Hazard or Inconveniencies, once being there, they will not stand much to speak proudly, and testifie against the People of GOD in Affliction, and to blame them thus; That it is all justly come upon them, they were all so proud, they could not stand; indeed when once they be at this, to reproach the People of GOD thus, without all Debate when they see their Gear going for the *Covenant and Cause, and Work of Reformation*, if they get Opportunity of any thing that is do, they will even find in their Heart to take a Clat of it. Indeed when once they be at that with it, they will take a Clat of an honest Man's Gear, when it is going for the *honest Cause*, without Debate, they will not spare to stand in the *Cross-way, to cut off those of his that do remain*. Wo to them! I nothing doubt, if they be cutting off any thing of the Work of GOD, that remains, but they will discover any that they know hid, that they think will come into the *Chalk*, for that Work. If they do all the rest, doubtless when they come to their own Companions, and have taken a Rant, they will drink to the Confusion of the *Covenant*, and all the *Phanaticks*.

Now ye see there are many ways of joining Interest and Issues with the Enemies of GOD, and going from less to more, from one Degree unto another, till GOD in his righteous Judgment lay on the last Stone, as their Plague: It may be ye are but standing on the other side to day yet, and if ye be speaking nothing for the People of GOD, ye are speaking as little against them. Well, are ye standing on the other side else, in GOD's righteous Judgment, ere some few Years go about, ye will be drinking to the Confusion of the *Covenant*, and all that will adhere to it.

Fourthly, There is a way that men prefer their natural life to the Cause and Interest of Christ by doing that which is *passively sinful*, and that by giving obedience to *unjust Laws* for fear of personal hazard: This is such a thing as I know to be *iniquous and sinful*; but there comes out such a Law from the Supreme Magistrate, that such a thing must be done, or then be liable to such and such hazard, and for fear of that hazard I give Obedience to that *iniquous Law*, and that way seek to save my life with prejudice to Christ and his cause. This was the case of the three Children that were put to it at *Babylon*, but they did not obey, there came out a wicked Law against them, that whenever they heard all the Bag-pipes blow, they should without any more fall down and worship the *Idol* that *Nebuchadnezzar* had set up, or then take it upon their Peril, to be cast into the *fiery Furnace*. O! but the three Children made a fair and honest Choice, Be it known unto you all, Gentles, quoth they, if the Bag-pipes should blow, till they burst again, we will not fall down and worship the *Idol* that *Nebuchadnezzar* has set up; if our GOD please he can deliver us, but whether he will deliver us, or not, we will not bow down

down to your Gleeks. O! but they made a fair Choice! There are many Folks now in our days, I think if the King would command the most iniquitous Law that ever was commanded in a Church, I doubt not but they would give Obedience thereunto, for Fear of Inconveniencies, that they fear would come upon them for their Disobedience. They have given us a great Proof of this already, and a greater Proof than this cannot be given, for they have sworn, *That his Majesty's Will shall be the Rule, according to which they shall level all their Actions.* I hope it is clear to you all, that these *Lords* have taken a sinful way to save their Life, with Prejudice to *CHRIST* and his Cause, as ever was taken. I am sure their Lives must be in hazard. The next thing I proposed to speak to, was, *What Pretences have Men to say, for their own Defence, for this unhappy way of Compliance?* What Shadow or pretext have they for this? Have they nothing to say for themselves, for taking of such an uncanny Gate as this? Yes, that they have; it is an evil Deed, but they'll always get some Excuse for it; and so they have much to say for their evil Deeds too: They have many Pretences and Reasons, for their own Defence here, though I hope ye are all clear, that no Pretext, or formal Reasons can be given, without a Rag about the Foot of them. No formal Reason can be given, why Men seek to save their Lives with Prejudice to *CHRIST* and his Cause, but such as they are they have enough of them, and ye shall judge of them; for I shall give you an Instance of some few of them. Now let every Man lay his Hand to his Heart, and be Judge here.

The first Pretext that we shall name, which many have for their Compliance, is this, *LAW* and *AUTHORITY*; there is Law and Authority for the thing. When we say, What meant ye to comply, and take that unhappy Course by the End? They chuse this goodly Pretence, *There is Law and Authority for it*: In this they fortifie themselves in all their abominable Courses; *There is Law and Authority for such Things.* Wilt thou tell me, O Man, if thou hast any Spunk of Ingenuity remaining in thee, whether or not, was there not Law and Authority at *Babylon*, for the three Children to fall down and worship the graven Image, that *Nebuchadnezzar* the King set up? Though this Law and Authority came from the King, yet it was not a Lawful Authority; and therefore they behoved to say to the King in this, *We will neither obey Law nor Authority.* Or, wilt thou tell me, Man, of all the Martyrs, that ever thou heardst of martyred for the Cause of *CHRIST*, if ever any of them was martyred without a Shadow of Law and Authority, save some that have been killed secretly? Any that were brought to any publick Hearing, there was always some Shadow of Law and Authority laid against them. Was it not so from the Beginning? All the Cruelty that ever was done to *CHRIST* his Church, and his Cause, since the Beginning, it was still set out with some Shadow of Law and Authority; it was still so since the Beginning. I think, O Man, if thou wert a Man, and not a Beast, thou shouldst resolve

resolve not to make thy Conscience subject to all the iniquous Laws, that may come through a Land. I mean'd one that has rational Understanding above a Beast should know, that he should not make his Conscience subject to all the iniquous Laws that come through the World. I had Thoughts that thou that art a Man *baptized into the Name of Father, Son, and Holy Ghost*; there is some Spunk of Ingenuity left within thee, that thou shouldst know this much, that the humane Laws of the Prince do not make void all the Divine Laws and Authority of our LORD JESUS upon the Consciences of Men. I mean'd when a Divine Law and an humane Law had confronted, in Opposition one to another, that the Divine Law was to make void the humane: But I never knew, that the humane Laws of the Prince made void all the Divine Laws of CHRIST before. I never heard that Doctrine taught, but within these four Years, GOD be thanked. Short while may the Law of the Prince last, that makes void all the Divine Laws, and Authority of our blessed LORD JESUS. Truly, Man, thou hast a bony Plea of it; thou must sell thy Conscience, abjure the Covenant, and comply with their iniquous Laws and Authority for it: If thou art a Man and not a Beast, *Man*, think thou shouldst know this, *That it is more lawful to obey GOD than man*. The Apostles made their greatest Enemies Judges in this Matter, *Whether it be most lawful to obey GOD rather than Man, judge ye*. But ye must obey Man, though opposite to all the Commands of GOD. The King's Laws are for this, quoth ye, *There is Law and Authority for it*. Truly ye have a bony Plea of it, a brave Pretence of it forsooth. I think, a Man *baptized into the Name of the Father, Son, and Holy Ghost* should think Shame to instance such a Pretext. It's even like your self, *There is Law and Authority for it*. There are many also, who for their Compliance pretend, Loyalty to their Prince: They must comply; they must abjure the Covenant, that they may prove their Loyalty and Respect to his Majesty's Grace. Let me tell it quietly betwixt me and you, there are few good News in the Land, since the like of you became so Loyal: If our King had been a Man qualified with Grace, as once we supposed him to be, and had born down Vice and Profanity, there had not been so much Loyalty in the Breasts of a thousand of you, as in the Breast of one of you, at this Day. Always I thought it had been true Loyalty to the Prince, to have kepted him in his own Room, and given him his own Due, to have kepted him subordinate to CHRIST, and his Laws subordinate to the Laws of CHRIST. I thought, true Loyalty to the Prince had been to have kepted his House in the Line of subordination to the Fear of GOD. *Fear GOD, and honour the King*, I judged that had stood well in all the World; but there is a Generation now, that has turned it even contrary, *Fear the King, and then honour GOD*. I thought never that that was true Loyalty yet: I never heard that Doctrine taught before: But I thought always that was true Loyalty, *Fear GOD, and honour the Prince*. GOD's Vengeance be on them that have altered that Divine Law

Law, ever, until they set as good an one in the Place of it. They made the Rule all wrong, that put the King in the first Place: He will never stand well there. I do think Men of rational Judgment, that have not sold themselves to this iniquous Time, will think it the true Honour of the Prince, to keep him in the Line of Subordination to GOD's Honour: *Fear GOD, and honour the King.* He is the best Subject, who is the best Christian. And ask some, *What makes you take such a mischievous Course by the End, for the Overthrow of the Work of GOD?* O! I behoved to prove my Loyalty to my Prince: Ye understand not there are many, who question my Loyalty now. In Truth, Sir, say I, there is many a better Man, than ever stood on your Shins; or his either, that questions your Loyalty now to the GOD of Heaven. Will ye make this once clear in the first Place, That ye are a loyal Subject to the GOD of Heaven, and then prove your Loyalty to your Prince, by things that do not contradict the Scriptures of Truth, and the Laws of the GOD of Heaven. It is never a soney Loyalty, that makes Folk to quitte their Religion. Tho' his Religion justled against that which they accounted Loyalty; they charged him with this, That his way was a way of *Sedition and Heresie*. His way did not prove him to be loyal enough. Well, saith he, I am a loyal Subject for all that, *after that way*, so I worship the GOD of my Fathers. If that be Heresie, quoth he, I am an *Hereticke*; if that be Rebellion against the Prince, I am a Rebel to him; for to worship by the GOD of my Fathers. But saith ye will quite with your Religion, to prove your loyalty to your Prince; yet truly we will not do so. And if ye call such *Fanaticke*, that take the way we do, then we are such, *after the way*, that ye call *Fanaticke* for worshiping the GOD of our Fathers. We may not quite with our Religion, albeit ye call it by the Name of *Treason, Heresie, Rebellion and Divisions*. Hold ye by your thing, and we will hold us by our things. It is alway best for Folke, to hold them still by their own thing. Follow not; but how by GOD to serve.

3. There are many Folke, who for their compliances, pretend *peace to the Church, and to themselves*. Know ye not what discord and mischief that ever breeds every where? Quoth ye, I am even gone the length I am gone for peace, in some cases. *Peace* many pray thee, what peace wouldst thou have? Wouldst thou have peace with GOD's Enemies, that have destroyed all that is precious in our sight? Whom with would ye have peace? I hope ye may have peace with all the People of God, without compliances. Why then tell ye us, that we should keep peace with a party, that has destroyed all the Work of God: It weened the Scripture had stated the matter thus, *Follow peace with all Men and Holiness, without which, no Flesh shall see GOD.* Ye forget still the one half of your Tale, my Friend. Would ye have peace among us, without holiness? Lord let never that peace be among us. GOD send us red War, ere he send us that Peace: red war, Fire & Sword be among us, ere that peace be among us. Wo full will bee the peace of these Lands, if peace without holiness.

ness be amongst us, I know not what that peace is, for if it have not holiness with it, I know not what ye would be at, if ye would not have *Communion be-
twixt Light and Darknes, Christ and Belial*, which shall never keep under one roof, one bed, nor one boord together. We profess no peace with that Party that are Enemies to GOD, we profess no peace with such a party; let need War be betwixt us, but GOD let never Peace be betwixt us.

13. There are many who pretend this for their compliance, even *usefulness to the Church*, they say they have done what they have done of that kind, that they may be useful to the work of GOD in other cases. What moved thee to comply, *Man*, and run with that unhappy party so great a length, for the overthrow of the Work of GOD? But ye understand not my drift in it, it was that I might get credit from them, and thereby I will have place, and opportunity to speak for the People of GOD, and for the cause, and so this is a way to be usefull for the Work of GOD, by their putting Credit upon me that way; I will have a fair opportunity to get many a good turn done in the favour of honest men, *Go thy way, Man*, the Vengeance of GOD go with thee, but we will either have good GOD's gate, or we will never have good at all, for good is not good, if it come not GOD's gate: We look never that God will trust us with good through such foul fingers as yours; we look that GOD will trust us with good through a cleaner hand. But I never knew that this was your duty to do evil, that good might come of it: I never knew that the Scripture stated the matter thus: That Folk should do evil, that good might come of it: I ween'd say that Folk should have done good at present, if they would have had good to have followed on it. But I never knew that Folk were to do evil, that good might follow, I never read that in all the Bible, and I have read it from the one End to the other, and some of it twice over, but I never read that in it all. *Go thy way, Man*, the Vengeance of GOD go with thee; for we look never for good at the like of thy hand: I dare say, if it were not more respect to thy carnal interests, that thou lookst most to, than any respect that thou hast to the Cause of Christ and his People, thou wouldst never have gone the length thou hast gone, God reward you for what ye have done to Christ and his Cause, and so he will, in his own due time, ye will get the Devil to your thanks yet, for the good ye have done to the Cause of Christ and his People by compliance.

14. But there are many likewise who have this pretext for their compliance, they profess to be keeping their Life till a better time: It is a sin to us to let our Life, and what belongs to us hang this gate, we may keep our Life till a better time: indeed, if I was telling you before, I never heard tell that that man's life did ever any more good to Christ and his Cause, that once did compete with, and was preferred thereunto, and so was brought off with prejudice to the cause, GOD will never be in such a *Knave's* common as thine, who sacrificeth his Life with that honour, as to make it usefull for the Cause of CHRIST again, who has preferred thy Life to the Cause. I

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ween'd the Scripture had arde thee better, *Man, that he that is faithfull in the little, will be faithfull in the greater*, and he that is not faithfull in little, will not be faithfull in much. He will never honour such as have denied his Cause, to make them useful for the cause and work again, he that is faithfull in little, and keeps his Garments clean, in an evil time, GOD will prefer that honest Man with taking a good turn off his hand, for his Cause and People. He will take nothing off a *Low's* hand that has defiled himself, and has not been faithfull in the little. Let still that sound in your ears, *that he that is faithfull in little, will be faithfull in much; he that is not faithfull in the little will not be faithfull in the much*. Plewadye shall see these Children, that have gone that gate, and are keeping their Life till a better time, Plewadye shall see an evil time take them. They will look with clear eyes that ever will see their Life do a good turn more in this World. I believe the most part of them, if not all of them are kept for a black hour. They will look with clear Eyes, that ever will see them get a good time, or yet be usefull to the Church in this World again.

5. There are many likewise that have this pretext for their compliance, that they do what they do that way out of no ill intention, it was upon such good accounts that they did such and such things, we had no ill intention in so doing, we intended to wrong no Man; far be it from us to persecute or bid any body do any thing against their Light; we had no ill intention in what we have done. Ye have a bony pretext of it forsooth! I shall desire any Man to seare, through all the Scriptures, and see if any thing be to be found in them, of GOD's stating mens honesty upon good Intentions; while the good Intentions brought forth evil fruit, I never read such a thing in all the Bible. It thought the Scripture had said, *With the Heart Man believes unto Righteousness, and with the Tongue Confession is made unto Salvation*. In contending for the Matters of GOD, for his Cause and Interest, *Hands, Tongues, and Feet* are to be made Use of. Good Deeds and Actions are useful for the Cause of CHRIST; but for your good Thoughts and Intentions, while they have brought forth such bad Fruits, as the Apples of Sodom, and Grapes of Galliarrah, I have no Skill of them! The most part of those *Kiddes*, that say They had good Thoughts and Intentions, we will see them the greatest Persecutors that the People of GOD will have. These good Intentions of yours, ye will get a black Reward for them, for they have wronged the Church far, and so ye are at the Loss, and the Church both, with those good Intentions of yours.

6. But in the next place, I suppose, That this is as ordinary a Pretext among us, for Compliance, as any. *What could my bare Testimony do to it?* It could not turn the Chafe: All that Party, Side and Way, that ye lay is for JESUS CHRIST, they are all dung down, ere ever I sided with any Party. We might well have cast our selves into Hazard, by doing or speaking for what

way, but that could never have done the Turn; it would never have turned the Chale. *What could my speaking have done, for keeping in the Ministers, when Acts and Laws were for their casting-out?* It would never have done good; I might well have cast myself into Hazard. *What could my Fore have done for such a Man's Life, that Acts and Laws were for the Execution of?* And when once it was so; what needed we hazard our selves needlessly? For *what would the Testimony of silly poor Lasses and Lades have done?*

A bony Pretence ye have of it forlooth! I never read it in all the Scriptures, where ever GOD made a Man's Foresight of Events the Measure of his Action in Duty. I never heard, that a Man was to shif his Duty upon that account; because he thought his Duty would not have good Consequences. I never understood that before, that *Issues and Events belonged to us*. I weend my known Duty had belonged to us, but Issues and Events had belonged to GOD. Indeed the *Prophets*, that the LORD sent forth long since to speak in His Name, had a little more Ground to shif their Duty, when GOD told them the Issue and Event would not prove good; yet they durst not for their Life shif their Duty even in that Case: *Go, saith he, speak to this People, but they are a stiff-necked and rebellious People, they will not hear. Will they not hear?* might they say, then we will never speak to them; it is but Foolly to cast our selves into Hazard, when it needs not. We may as well gang and speak to Stocks and Stones; and they will not persecute us, since the thing we speak will have a like Effect upon both. *Whether they will hear, or whether they will forbear, speak ye my Word to them, or their Blood will I require at your Hand.* Speak when GOD bids you speak, whether there come evil or good of it; if ye will not, GOD will make your Tongues to fry and flatter upon the hot Coals of Hell; he will gar it blutter and blyze upon the burning Coals of Hell. Speak, Sir, when GOD bids you speak; or he will gar that Tongue, that he hath put into your Mouth, pople and play in the how Pot of Hell. Ye have a bony Pretence of it, *Man, Your bare Testimony will not turn the Chale.* Sir, Did those two Witnesses in the Revelation, that prophesied in *Sackcloth*, by their Testimony turn the Chale? Yet they were to witness against the Abominations of the Time, till they were slain for all that. Folke have gotten a brave Gate of it now forlooth, that they will speak nothing for the Cause of CHRIST now, because that will not turn the Chale. Speak, when GOD calls you to speak, or he will gar you do worse in a worse Time.

7. At last when Folke have made all the Pretences they can make, in end they must even come to this, *I daught not stand it out for Fear, Flesh and Blood would not do it; when I considered the hardships, that now the People of GOD are in Hazard of, of ripping up the Nose; and cutting off the Ears and Hands; and losing of the Life; it was so terrible to me, while Flesh and Blood would not serve me so stand it out.* Indeed it's even the best and most

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honest Pretence of all that ye have had yet from the Beginning: yet there is no Consolation to you from this Text: I would have you to remember, that the Text speaks peremptorily, *He that seeks to save his Life, shall lose it.* I have not a Dispensation to grant you from these Words; but I shall read unto you the good Text of our LORD JESUS to you, that will speak better for it self, than I, or any Body that will speak on it; *He that seeks to save his Life, shall lose it.* See if that grants you a Dispensation. The Man his Heart would not serve him to stand it out; yea, but he that seeks to save his Life, (saith the Text) shall lose it. Alas! my Flesh and Blood might not do it, my Fear moved me to such a Course: *He that seeks to save his Life, shall lose it.* O! I had great Tentsations, many Burdens, Wife and Children, which my Care was engaged for; I could not get it stood out: *He that seeks to save his Life, shall lose it.* A dreadful Word, that may make you all tremble: *He that seeks to save his Life, shall lose it.* Never make a Pretext of your own Weakness; never make a Pretext of this, That other Folk, that had more Wit than ye, did such a Thing before you; though ye were not clear in it, yet that ye thought, that they behaved to be clear in it; there is no Excuse to you from this, *He that seeks to save his Life, shall lose it.* Ye saw many that ye judged good and godly doing so, that is no Excuse for you, for ye saw an appearance of evil, *He that seeks to save his Life, shall lose it.* Therefore I charge you in the Name and Authority of our LORD JESUS CHRIST, when ye see the Cause of CHRIST on the one Side, and your Life on the other Side, competing and justling against one another, that ye make a right Choice, for the good of the Cause, or ye shall come under the Hazard of this Text, *He that seeks to save his Life, shall lose it.*

A Third thing we would speak a Word to, is this:

1. What way doth the Folk lose their Life, that go about so preposterously to save their Life, either by committing that which is their Sin, or for Fear of personal Hazard, doing that which is wrong?

2. How do they lose their Lives?

3. What sort of Life is this, that they lose?

4. What is meant, by losing their Life?

Here First of all, they lose their Life, as they lose Life Everlasting thereby, for CHRIST hath in even down Terms laid in the Words following, *He that denieth Me before Men, him will I deny before the Father and the holy Angels.* Then if he deny you, I know not who will own you in that Day, none of all that Court and Side, that he is one will own you; But I know another Court will own you; believe it, even the Court and Side of all the Devils in Hell, they will own you; they will know you well enough; believe it, they will gather all together about the poor Soul, as so many greedy Crows about a Goshorn, every one gripping it straiter in their Cloaks than another; But none of that Court will own you, all that Court will say, *I know you.*

But; Although you were their born Brother: They dare not say, They know you in that day, if CHRIST know you not. It's everlasting Life that ye will lose, my *Deare*, by taking such preposterous ways, to save it, that's a sore Word: O! but that's a great Pawn; ye lose Life, as thereby ye will lose Life Everlasting: O! that's a Pawn ye shall never exchange again; *What shall a Man give in Exchange for his Soul?* Prove your Loyalty to your Prince by losing of your Soul that gate.

Secondly, They lose their Natural Life, as GGD's Blessing to them. Man's natural Life, while GOD calls him not to lay it down, is GOD's Blessing to him; but if GOD call for it, and he lay it not down, it is no more GOD's Blessing to him, but GOD's Curse; he holds it no more of GOD, but of the Devil in Hell. The giving of his Life is GOD's Plague and Vengeance on him, his Life after that is GOD's Plague and Curse to him, he holds it no more of GOD: And that Time, when GOD calls for his Life, and he lays it not down, he forfeits his right holding of his Life in GOD, and so he loseth his Life, as he loseth GOD's Blessing upon his natural Life, he has lost his Life as GOD's Blessing, and he holds it as GOD's Curse; he shall never have Power again by his Life to do a good Deed, all the Actions again proceeding from that Life shall be cursed, *Cursed in his in-going and in his out-going, in his Father, and in his Store, and in everything he doth*: He may build Houses, and buy Land after that, but he shall be accursed; all the Actions proceeding from that cursed Life, shall be cursed; live he long, or live he short, the *Curse of GOD* shall fall upon him, though he should live to be the Sinner of an hundred Years old, he shall be accursed, his Life cursed, his Actions cursed; all that he doth shall be but Fuel to the Curse of GOD, that shall light broad slaughter upon him; he shall eat, and drink, and walk in the *Curse of GOD*; he shall feed and live on the Curse of GOD, and the Curse of GOD shall feed and live upon him; he shall hold Bed and Board on the Curse of GOD, and the curse of GOD shall hold Bed and Board on him, that way they shall lose their Life, they shall lose it as GOD's Blessing.

Thirdly, The Man that goes thus preposterously about to save his Life; he shall lose his Life so as within a little he shall lose the Comfort of his Life; within a little he shall be full of Hell's Sorrow; Hell's Terror shall seize upon him, *The Worm that never dies* shall begin an inward gnawing at his Heart, the *Worm of an ill Conscience* rugging at his Heart, and Intrails of him, like a *Canker worm* drawing at his Liver, an inward Flammé like the Fire of Hell, ready to burn him up within, ere ever Death come to take away the cursed Carcase of him: *The gnawing Worm, that never dies*, shall never draw at the Conscience of him, like a greedy *Glady* rising at a Goosehorn, as if the Devil were within going to rive out the Soul at his broad side, and to run away to Hell with it. GOD will kindle the Fire of Hell in the Heart of him, wherein he shall find that hungry *Worm* like the Devil, drawing at the Heart.

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Heart of him, drawing out the Soul and Intrals of him, like a few hungry Glades riving at a Goosheorn, thou shalt never have Rest henceforth, but an inward gnawing and rugging at the Heart, till thou be fully possist in Everlasting Flames. Gang thy way, *Man*, if thou hast wronged the Cause of CHRIST for Fear of thy Life, I would not have an Hour of thy Life, for all the Gold of Gawry.

Fourthly, This Man loseth his Life another way more formally, as GOD upon this account, for the Man's seeking to save his Life, garres his Life gang upon a miserable account, and that many times or long, as the just Reward of his sin: *He dies in the midst of his days*: GOD garres him make some Tyke's Testament, he hath not died properly, *he is cut off in the midst of his days*: He disowns GOD, and betrays the Cause for Fear of his Life; ere ever he wit, GOD cliicks him off. He had an honourable Opportunity to have let his Life go, but he would not let it go; so GOD garres him let it go upon a more miserable account; and very readily GOD garres his Life gang by that self-same Mean, that he took to save his Life: It's like their Eyes are open now, that will see the like of that yet; now will ever we see that Day, that the Declaration, and the Service Book, and keeping Days of Mens Invention, will be the High way to gar some Folk lose their Life. Will ye have Patience a little? Ye shall either see that Day, or ye shall say I had no Skill of preaching, or of the Mind of GOD; ye will see this, that those Folks, that have betrayed the People of GOD, have most of all betrayed their own Life: They think they have gotten a safe gate for their Life now, as ever Man had; for they have made the King Head of the Church, and they shall be of any Religion, that ever he likes to bring through the Land, that they may save their Life. Indeed that will not work yet, all that will not bide you, that will but even bring you the sooner to the Gallows, that will gar your Bones whistle in the Wind some Day. Will the taking of the Declaration do you Turn, think ye? GOD will gar the taking of that Declaration, that many a man thinks to be the safety of his life, that way of the safety of his life will gar his Head weigh his Tail yet, and his Bones whistle in the wind. All these shifts will but the sooner bring them to the Gallows: Ye must come to the Gallows for these shifts that ye take against the Light of your own Conscience. Ye will to the Gallows, for all the Plots that ye plot against the People of God. Wicked *Haman* must to the Gallows, for all the plot that he plots so deep against the People. Ye think that these Laws, that ye make against the People of God, will only bring them to Distress, sorrow, and bonds. Yea but they will gar your Bones whistle in the wind, for all that. The readiest way to bring folk to a miserable hinder end, is that wicked Declaration. What would ye think of such a cast of Kindness from God's Hand, as that to make your mischief turn, not on your own Head? Wicked *Haman*'s Plot and contriving cruelty against

the People of God most haste to help him to the Gallows. *Human* may make many Decrees, but he must to the Gallows, ere he see them put to execution. What will ye think, if those Laws that they are making against the People of God, to bring them to ruin, bring their own carcases to the Gallows? These their Acts and Laws that they are making against the People of God, is the way in all the World to hasten themselves to a miserable hinder end. The sinful way, that a Man takes for the safety of his life, proves the very mean and way of his overthrow, and so will come of them yet.

Now, what is the reason of this, that he, that seeks to save his life, shall come to a miserable hinder end that way that he seeks to save it?

Answer. The reason is *the Righteousness of God*; God is a Righteous God, that is even the reason of it; God is a Righteous God, he will make it known to all the World that he is an Upright God, and that there is no unrighteousness in him. He is righteous in this, to rain snares on such wicked Souls, that lay snares before the Consciences of his People. The Righteous God loveth Righteousness, as ye heard in the Morning, upon the hinder end of that Psalm, that we Lectur'd on, the way that the Man went to save his life, when God called him to lay it down, he is a Righteous God to get his life gang by that way which he took to save it, the Man that before Heaven and Earth, Sun and Moon, and the World, makes such a choice, as God has forbidden to save his life; God is Righteous to hold him at his choice, and that way to bring him to a miserable hinder end. I offer'd you life eternal, Peace of Conscience, the way to save your life for ever, ye would not, but ye would have your venture on a way of your own. Well, as I live, saith God, I shall take you at your word, that choice shall you make, that ye have made, and that choice shall be your ruin, ye shall take the holding of your life in that choice, that ye have made, ye shall never get more of me, ye have no more to crave of me. Now God is a Righteous God in this. Well now, for the *Use of the Doctrine*.

First of all, Ye would faine know with your self, what hazard your life is in, when the Cause of Christ is upon the Stage, ye would reckon with your selves, how many ways ye may run the hazard of your life, when Christ's Cause is upon the Stage, either by not doing and omitting that which ye should do, or by committing and doing that which ye should not do, it were not amiss to consider these hazards, and what the Scripture speaks of, folks seeking to save their lives, any of these ways.

Secondly, Do not hold up, nor fascinate your selves with any of your broken sentences, that I have named, or others, that I have not named, they hold no weight before God, ye must be even down in the Matter, for he that seeks any way to save his life, shall lose it. Ye need not speak of this, there is Law and Authority for such a false cause, ye need not speak of your proving your Loyalty to your Prince, that way, ye need never pretend that such a wicked villain, a lying and conspiring traitor, is your own field?

a way ye thought best for peace; ye need never pretend your usefulness to God's People, by your taking such a gate; ye need never say, ye are keeping your life till a better Time; ye need never tell us, ye had no intentions, or that your bare Testimony would not have done good. These are fools Devices, *he that seeks to save his life, shall lose it.* That word hath more weight, than all the foolish intentions and pretences that ye have, *he that seeks to save his life, shall lose it.*

Thirdly, Let me obtest you, as ye love your own life, as ye love the life of your Soul, and your natural life, as God's blessing, and not as God's curse, and as ye love the comfort of your life, and life it self; then by all these I obtest you to make a right choise: It is like ere long your life may come upon the stage for Christ and his Cause, and ye may get it in your Option to save or lose your life, with denial or not denial of the Cause. Now as ye love the life of your Souls, and a Blessing upon your Natural life the comfort of your life, the keeping of your life, make a right choise.

Fourthly, Sirs, Never cover the life of those that have kept their life by wronging the Cause of Christ, cover not their life, I say, therefore, Have they not a brave life of it? God save me and all that I good would from a Trial of it, will ye let alone, for all that, if ye had a Trial of it, within a little ye would think it worse than the most miserable Death that ever a Man dyed. One dying not long ago may be exemplary for this, it's a brave Testimony that he gave for this, lying on his death-bed, I would not (saith he) *bide one Night again, as I have had, for that Declaration, for all the World.* When heard ye one of our side, that ever said the like of that, for saking the Covenant, and abiding by it? God be thanked, we will get some of the other side, that will say so for saking of that Declaration, albeit they be scarce as yet, nevertheless I hope there shall be more of them ere it be long. I say, covet not their life: Black and miserable is the life, that some of them have of it, a fearful looking for of the Soul to be rugged out of them, *the worm that never dyes* ay, lusting rugging at the Heart of them, where the life sits, the broad curse of GOD upon their Life and all that they gather together with their hands, as the work of their Life, GOD's curse upon all holding bed and boord of them, and it may be that make a sad sight to be seen upon some of them, and all that they have, what they are. That is a dreadful thing, beside the inward worm gnawing with terror, like a worm rugging at the Mawe of them, ready to rugg out the very miserable life, that they would faine be quite of, which God shall within a little time to gang in the favour of the Devil, in the midst of their days. Therefore, Sirs, covet not their life, they have a miserable life of it; yet, Sirs, upon this other Hand, ye must ever pity poor folk in this case, for their temptation was even very great, as I was saying to you before. Now that we may end this Doctrine, observe here the righteous Wisdom of GOD in destroying Men

ives; who for fear of personal Hazard seek to save them, with prejudice to Christ and his Cause, who love their lives better than Christ's cause, and so wrong it, for the safety of their life. Ye may see much of that now adays, and if ye live long, ye will see more of it, there may be much of it seen already, if ye see a Man falling into a snare, to enrich himself, as indeed ye will get hundreds not far off, O then admire the *Righteous Wisdom of GOD*, in that ye see a Man seeking to save his life, and falling into a Milchief by that, admire the Righteousness of GOD in it, if ye see any complying with that wicked Party, for fear of theit life, or for fear of their Means, admire the righteous Wisdom of GOD in this, for making that a snare, for destroying of their life, which they made use of, for a mean to save their lives. So much for this Doctrine.

Matth. 16. 20.

*Then charged he his Disciples
that they should tell no Man that
he was Jesus the Christ.*

YE have heard several Reasons of this *Inhibition*, served upon this Truth in the Mouth of the Disciples, which doth not warrant any Man, to conceal this gracious Truth, unless they have a peremptory Command, for the doing of it, as the Disciples here had. He did it as a Minister not seeking his own Glory, he did it, as much pitying the Disciples in their weak and unsettled condition, because they could not well maintain that Truth before the Jews and learned *Rabbies*, which Truth was controverted then, they being then unsettled, untill the Spirit was poured out upon them from on high, that the Son of Man was risen. He did it also as a plague upon the Jews, because they abused this truth, therefore as a just punishment and recompence of their sin, he lays on an Arrestment on the Truth, that they should tell no Man, that he was Jesus the Christ, the Saviour of Sinners, the King, Priest, and Prophet of his People. He did it as a recompence of the sins of many for the accusing of the Truth. But one of the greatest Reasons of this *Inhibition* was to make way for another glorious design, which was on

Foot

Foot in Heaven anent *Christ's suffering at Jerusalem*, for saith the Apostle, *if they had known it, they would not have Crucified the Lord of Glory*. *Jesu Christ* knowing that he behooved to go to *Jerusalem*, and suffer, and to Redeem the World, and so he sets them at Liberty to crucifie him, by their not knowing He was the *LORD of Glory*; and so he leaves them to a Latitude to persecute and crucifie him, that so he might accomplish the great Design, that His Father and He had on Foot anent the Redemption of the World. And the Doctrine I shall here hold forth upon this Reason of the Inhibition is this, That the *LORD* by the most uncouth and strange Dispensation in his Church, brings about the most glorious Purposes, and Works of *GOD*, that can be imagined in the World. There was no Dispensation almost that was more uncouth, and more strange, and more darke, and more desperate like, than this was. Let no Body know, that I am the *CHRIST*; Let none know, that I am the Saviour of the World: Yet all was done by the Barial of that Truth. The *LORD JESUS CHRIST* brought about the most glorious Work, that ever was wrought for his Church, which was by the Death of a slain *CHRIST*, which was occasioned here some way by His hiding of this Truth from those that were to crucifie Him. I say, The *LORD* useth by the most strange and uncouth Dispensation in his Church, to bring about the most glorious Purposes and advantageous Works for the good of his Church of any in the World. In following out this Doctrine, I shall speak to these few things; First, We shall speak a little of strange and uncouth Dispensations, that fall out in the Church; and then a Word to what those glorious Works of *GOD* are, that are brought about by those glorious Dispensations. 3. We shall give you some Instances, by which it will appear, that the *LORD* by the saddest & uncouthest Dispensations, that ever fell out in the Church, has brought about the greatest and most advantageous Work for her. And in the close of the Doctrine, we shall speak a word of the Reason, why the *LORD* chuseth this way, for bringing about such glorious Works and Purposes by such uncouth and strange Dispensations. For the First, We call Dispensations uncouth, and strange, and dreadful like, when things, as it were, fall out by a Kind of special Providence; yea, so jultle with the revealed Word of *GOD*, and his Commands, such as a Lye put into the Mouth of *Jacob* by *Rabekkah*, there was a kind of secret Providence in the thing, that jultled with the Command of *GOD*; yet ye know there came some strange Advantage to him thereby. So *Esau* ye know came in the Place of *Rahel*, the Queen, this did exceedingly jultle against the Command of *GOD*; for, the *Yer* should nor have entered in Marriage with any of that Place, that was not in Covenant with *GOD*; yet ye know, how this did amount to the good and Advantage of the Kingdom of *CHRIST*. So the Sons of *Jacob* fell upon the *Sheremites*: That was an uncouth dispensation, the poor Man was jultled exceedingly for that, living among Strangers, yet there came a great Advantage for *Jacob* out of that; *Jacob* had too long

(2. 10. 3.)
rested in that Nest, therefore saith he, *Wise Jacob and go to Beihal.* 2. We call *Dispensations* strange and uncouth, as they juggle with Promises, Predictions or Prophecies of the LORD's great things towards his People: Ye know he endeavoured for the People of *Israel*, to bring them out of the Land of *Egypt*; it makes the Burden seven-times worse, their Task is doubled, this jugged with GOD's Promises or Prophecies of coming out of *Egypt*; a bonny Beginning indeed, there is not one of them will come out of it, their Task is doubled; yet by these things he brought about their Delivery gloriously, for great Advantage to them, and great Ruine to their Enemies. *Haman's* Promotion with all his Followers to the Court of the King, it did directly juggle against the Oath, that he had sworn he would have War with *Amalick* for ever: *Haman* is so high, that he is like to overthrow all his Church and Followers; that was an uncouth *Dispensation*, yet his height overthrew him for evermore. 3. We call *Dispensations* uncouth, as they juggle against the People of GOD, and as they disfigure all the People of GOD, so as they cannot extricate themselves out of that Plunge, nor know what way to do it; these are uncouth and strange *Dispensations*. The People of *Israel* in their March out of *Egypt* instead of Liberty and Freedom of March, GOD straitens them all betwixt *Pharaoh* and the Red Sea, with a Rock on every Hand, there was no Escape there, that was an uncouth *Dispensation*; yet that made way for a glorious Out gate for them, and the utter Overthrow of the Enemy for ever. Yea saith *Pharaoh*, and the *Egyptians*, *They are entangled in the Land, the Wilderness hath shut them in; we have gotten you in an Hole-net.* Yea, Goodman, crack at Leisure, it will be as good fishing you with an Hole net to Morrow as this Time. 4. We call *Dispensations* uncouth and strange, as in themselves they are destructive to the Purposes and Works he intends to bring about; as they are in themselves destructive to their Purposes, they are uncouth-enough. Why are they not? As for Example, the LORD burieth a Truth of great Importance, lets Men lay a great Stone upon it, and say, *It shall never rise again*; then he brings up that Truth more glorious than ever. When he intends to make a Truth famous on the Earth, then he lets bury it; that is an uncouth and strange Providence and Dispensation: This was the Dispensation here mentioned in the Text, *Let no Body know that I am the CHRIST*: Once, saith he, bury that Truth, I forbade you to tell any Body that Truth. That's a strange Dispensation, it seems to be destructive to the whole Covenant of Grace. Nay but bury it for all that; for I shall say it rise with a thousand Advantages more than ever yet; He hath a sweet Sharp Hand in such things: Yes, truly he has a fellow Gate to make Contradictions work for Good. I conclude, *It is a bare Must that he gets over, and comes out*: That Dispensation never fell out in the Church, but he gets a Victory over for the good and Advantage of the Church and People of GOD. There are many uncouth and strange Dispensations now, some of them

them justling with Commands, some with Promises and Predictions, some of them difficulting all the People of GOD, putting them all together. *Wist ye not* some of them of themselves destructive to the Purposes he intended; yet by all these he will bring about the most glorious Purposes and Works for the good of his Church in the World. This is the Cross-wheel that appears in a Wheel, whose Spokes are dreadful for height, and full of Eyes; this is the Wisdom of GOD in his dealing with his Church, going out of all Mens Sight, whereby he intends to bring about glorious things for his Church.

The second thing we would speak to, is, what are those most glorious works and purposes of GOD for his Church, that he intends to bring in by uncouth dispensations. In a word, we mean by those such works and purposes as do minister occasion for the Administration of the Glorious attributes of GOD, whereby they may be gloriously seen for the good and advantage of the Church, such works and purposes as do manifestly bear ground to discover mercy to his Friends, justice to his Enemies, and GOD discovered thereby, his glorious Wisdom, Faithfulness, Holiness and Justice, exercised both to Friends and Enemies; I mean these glorious works and purposes, that offer in them a discovery of the Attributes of GOD, an evident discovery of Mercy for his People, and an evident discovery of Justice toward his Adversaries, these are the glorious Works, that are brought about by strange and uncouth dispensations.

The third thing I would here speak a word to; is, to give some instances wherein ye may see the truth of the Doctrine; many instances may be given in Scripture, I shall reduce them to these few heads, 1. Take the Dispensation or providence that was first managed in Man's sin, and is still managed yet in Man's Transgressions, and ye shall find by the most uncouth and dreadful like Dispensations the most glorious works of God fall out for his Church. I shall mention but two particulars in all that Head of Providence, the one was *Adam's fall*; *Adam's fall* was almost dreadful Dispensation, it justled exceedingly with the command of GOD, and with promises, and was destructive in itself to his advantage, yet thereby the LORD brings about a better state for *Adam* and his Posterity, than they were in before, thereby he did bring about admirable mercy to his Friends; and admirable justice to his Enemies, which will be seen for Admiration, to the World's End, and for evermore. 2. Consider even in the ordinary falls of his People into sin, these are uncouth Dispensations, yet I hope ye will consent that the LORD lets his People be broken thereby, that he may the more and the sorer many times bind them up. It's true ye should abominate every *Wife* and ye may not sin, that grace may abound, yet it's as true in that respect I may say, that grace hath many times superabounded, when sin hath abounded. The thing wherein it holds true, that uncouth and strange Dispensations bring about a most glorious work, which I shall instance, was in that Dispensation, which was managed in the Church of GOD before shewn to Egypt, there in that

Dispensation fall out, yet always glorious: In End, of all *Yacob's* Bairns, *Joseph* was the best Bairn of all the couple, he was thinking on, and Dreaming of somethings, and he is ay telling something of them, for anger of that they'll take away his Life. Yet as it fell out, they sell him to the *Egyptians* unto *Egypt*, where the Dreamer and all his Dreams now, quoth they? There is an uncouth Dispensation, what shall become of the Kirk now, for the Special Man that should keep her alive, is sold a Slave? This was an uncouth Dispensation, yet a Dispensation most usefull for the Church of any Dispensation that could fall out. Hold your tongues, saith *Joseph* to his Brethren, *GOD* is wise enough in this, much shame and lack belongs to you for your selling of me, but *GOD* was wise enough for all that, he brought it about for good; and then ye know the uncouth Dispensation that was trusted with the Church in *Egypt*, what sad things they met with, before they went forth from it, that justled against both Commands, Prophecies, and Predictions, after promised liberty their Bondage grows ay the longer the worse, then they resolve to slay all the male-children, but truly they never throve fast till then, there is an uncouth providence, the decree comes out to slay all the men children, but it's said, *the more they slew, the more they increased*. Now, but ye may think they had grown many of them, and they had not slain any of them; in truth ye are all mistaken, there would never have been so many of them, *the more they slew, the more they increased*, and that way *GOD* brought them to be above these towns, wherein they were cruel; well, yet the dispensation grows ay the more and the more uncouth, the King grows ay angrier and angrier: Angrier may he be, shame nor he burst at the Broad side for anger: But if his anger should rive him all a blist, they shall come out of *Egypt* that day, 400 years that they entered in, and so they did: ye would even be telling this things now, *Sirs* to one another, and then ye would know the sad dispensation they were Exercised with, after they went out of *Egypt*, before they came to the Land of *Canaan*, when the Red-Sea is before them and a Rock on every hand, and *Pharaoh* and all his host behind, this was the uncouthest Dispensation of all, yet by it came the most glorious work of all, for then they were made fully and for ever quite of *Pharaoh* and his company, they were never troubled more with them: *GOD* lets ay all his Enemies, once this a foot on the Field, he gives ay a good account of his Enemies once on the Field, and some to the Sword, but the next time they are fought, they are not to be found. Ye need not think that their days are all away, in truth I think they are but even coming yet, many of them: whenever *GOD* gives o'r good account of the Adversaries, of the Church, they had need to lay their last Prayers, for truly they are near a close: For once *Pharaoh* and all his Host came out of *Egypt*, he had need to have fallen to his last Prayers with it, for he was near an end. And thus ye know what Difficulties they met with in the Dispensation, and in the Land of *Canaan*, and yet all of these brought about a most

most glorious Work, in end: *Thir* are right brave *Wives* tales, to tell about the fire-side at Night: There was another uncouth Providence fall out in *David's* Time, ament the three Years Famine that was upon the Church, that all the Land was like to be starved with Hunger, many would think that was an unhappy Dispensation, but truly it was one of the happiest Dispensations that ever fell out in the Church: for were it not these Years of Famine, the dreadfulnes of the Breach of Sacred Oaths to GOD had never been known: and then ye know what uncouth like Dispensations fell out upon the Church in *Esther's* days, the Enemies of the *Jews*, there is all at a very great height, they having gotten Authority on their side, they have all the People of God forhand hanged, for they had a Religion that other Folks knew not, this uncouth Dispensation brought about the most glorious work imaginable for the overthrow of all the Enemies of the Church. It's not believed what good GOD brings about for the Church by uncouth and strange Dispensations, that when the wicked spring as the Grass, and are as the green Bay Tree, it is that they may cut off for ever. Brutish Men know not this, that when the wicked are brought to a great height, it is that they may be cut off for ever, it's the fore-runner of the dreadful Vengeance of God upon them, when he raiseth them to a great height, that it is that his Vengeance may cut them off for ever: & then ye know the sad things that befell the Church at *Babylon*, ye know what Decrees came out there against those that worshipped the True God: If any Man seek but a Suit except from the King for so many days, he shall be cast into the Den of *Lyons*; if any Man worship not the Image which *Nebuchadnezzar* hath set up, he shall be cast into the firey Furnace. This was a dreadful Dispensation, that these Laws and Decrees should have been settled by the Kings of the Earth, against whom there was no rising up. Nay but there were as many bonnie Decrees came on the back of these again; if any Man speak a word against the God of Heaven, they shall be cast into the Den of *Lyons*, and a Midden made of their Houses, they shall rot in the Earth; no God can save in the manner that this God can do. In truth I think, though one had sworn it to you, if it had not been in the Book of God, ye would not have believed it, I doubt if ye believe it well as it is. But believe this, if ye will, that uncouth and strange Dispensations bring about glorious works of GOD for the good of the Church, I know very well ye have many instances of it, the great part of the Bible bears it and that Book will be believed by better than ever stood on your shins. The weakest turns that ever fell out in the Church that way. He made them ay the strongest turns. I cannot help it that ye will not believe it, but it's true enough.

But next there are many instances of this under the New Testament also, for he is even the same God under the New Testament that he was under the Old. The First great and remarkable thing, that fell out under the New Testament, was the destruction of *Jerusalem* and the *Abominations* that makes desolate, set up in the midst thereof. This was a dreadful thing,

the Place of the Publick Worship of the LORD is all dung down and over-
thrown. Yea but we are all obliged to GOD for that, for the Lord took oc-
casion on that to build many a Kirk in those Lands, the LORD let up a
Christian Church better than ever that was, he brought out a good Turn
out of that evil. And there was another remarkable thing fell out there at
Jerusalem, when the Jews Persecution at Jerusalem, there is nothing then
but Heading and hanging, dragging and drawing to Prisons, all the
Twelve Apostles are put away, and there may be no more Publick Preach-
ing, all the Apostles and Ministers must be Banished and put away, no Man
may speak more in the Name of the LORD. In truth that was a canny gate
they took for skuly if they had sitted seven years in a General Assembly
to have spread truth, and made it famous through the Earth, they took the
ready way and the shortest cut, that was an happy luck that that Persecution
role, it would have been long ere our wit had brought it that way about, that
way the Gospel came to us, we were unworthy of it, but GOD was good that
gave us it for all that, it was even by that Dispensation and the like, whereby
GOD took occasion to lend the Gospel over to these Islands. When ver God
had a mind to make some truth Eminently glorious, then he let it ay fall into
some Enemies hand to suppress and bury it, and by the burial of it he made
it to rise again, and be the most famous truth upon the Earth. And the last
tale I shall tell you about it, is this and it is even the last that will be, and that
is, Gog and Magog, will even gather together to root out the Church, and
then when they are all well drawn up, and fair on the Field, God will even make
an end of all together, and soon decide the controversy that way; they will
all gather up and then God will even make an end of them. GOD hasten that
day of their gathering together. For if they were all once well gathered to-
ther, GOD will make us quit of them. So goodsooth ye will find the Pope
and the Turk take even ether by the Hand, to drive one Design, the Pope and
the Turk, and Prelates and Malignants will even all shake Hands together, and
draw up fair once in the Field, for the swallowing up of the Church; Lord
hasten them all fait aboot on the Field, that so the poor laid People of GOD
may see a good Sport till the down come. For if they were once well drawn
up, there should be a sudden down come, GOD would make us quite of
them that gate. We must even wait on a while, untill they draw better
up; but if they were all well drawn up, I assure you we would not need to
wait long afterward.

Now for Reasoning the LORD takes such *unearth Dispensations* to bring
about his glorious Work and Purposes, for the good of the Church, it is
even for this, That he may discover the *Hearts of all Men*, much Weakness in
some, much Wickedness in others; He let us see how weak Things even be
on, and everyone tell their own Tale, and thereby discover their Weakness
and others, He gives them Opportunity to vent the Malice that is in them, and
thereby discover their Wickedness; A Sword shall pierce through
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manies Hearts, that the Hearts of many may be disclosed. He doth it also, That he himself may be the more seen in his glorious Work for the Church, that no Body may say they had a Hand in that Work, to ascribe Glory to themselves; but that the LORD alone may be exalted. Now for Use of this Doctrine, I would have you all considering with your selves, that there is now a Juncture of strange Dispensations concurring together upon the Church at this Time, as ever was upon the Kirk of GOD. Are not those that should feed the LORD's People with the Word of Life, sold as Slaves? The People of GOD under Bondage? The Sanctuaries of the LORD all thrown down and desolate? The Ministry thrust out, a Number of them, and the rest of them ready to be thrust away? Unrighteous Decrees multiplying day after Day? This is a clear Thing to you all, the Adversaries of our LORD JESUS CHRIST and his Church are all at an Eminency, and on Foot; so that I dare say, The Hearts of many of the Godly are at a stand, about what will be come of all, there is such a Juncture of Difficulties, and dreadful Dispensations rolled over upon us.

Now is there any of you, that has a Heart to believe in this Case, That the Result of this shall be the most glorious Work for the good of the Church, that ever came about? Have ye an Heart to believe this Truth? I dare say ye want nothing, but an Heart to believe it. Do ye believe this, that these uncouth Dispensations shall bring about the most glorious Works, that ever our Eyes saw? This will be, whether ye believe it or not, GOD never brought about such an uncouth Dispensation but he Brought about a most glorious Work at the back of it. CHRIST JESUS is, in a manner, now dead and buried: Goodsooth his being buried will make him victorious over them all. The uncouthest Dispensation that ever was, brought ay about the most glorious Work for the Church. No Body has a Heart to believe this. Has any of you an Heart to believe this Doctrine, that the whole Tenor of the Bible holds out, That the LORD by uncouth Dispensations brings ay about a most glorious Work for the good of the Church? Have ye an Heart to believe this? Has any of you that Charity to give GOD, that believes all things, and hopes all things, without which, though a Man would give all his goods to the Poor, and his Body to be burnt; it were an unacceptable Sacrifice. Ye must have that Charity, that bodes ay Luck on GOD's Hand, and thinks ay Liberally of him. Have ye an Heart to believe this, That the Generation to come will have the LORD to bless, for strange and uncouth Dispensations? Every Generation yet had the Lord to bless, for the uncouth Dispensations, that were trusted with their Fore-fathers. Has any of you an Heart to believe, that the Generation to come will have the LORD to bless, for these uncouth Dispensations, that now we are trusted with? The Truths of GOD are now buried, the Covenant is buried; that great Truth (That CHRIST is sole HEAD of his CHURCH, and LORD over the CONSCIENCES of Men) is now buried. Now has any of you an Heart to believe it, that the burial of the Covenant will be the Resurrection and

Glory of the Covenant? Has any of you an Heart to believe this? It will be true enough, believe it as ye will, that the Burial of the Covenant shall be the Resurrection and Glory of the Covenant: It shall be seen to their everlasting Shame, that it was an uncaunye Gate that they took for themselves, to break the Covenant; that day they broke it, and burnt it at the Cross of London. If they had sitten seven Years in a General Assembly, contriving how to make a famous Covenant, they fell upon the right gate that day. Have ye an heart to believe this? It will be true, whether ye believe it or not. The Burial of the Covenant shall be the Glory of the Covenant.

Now this is a controverted Truth. That CHRIST is sole HEAD and KING of his CHURCH, and LORD over the CONSCIENCES of Men: His Laws and Officers are rejected, and the King's Laws and Officers are chosen. Now has any of you an Heart to believe this, That the Burial of this Truth shall make it the most famous Truth on Earth? The most glorious days of the Church of GOD are ay brought about by the most sad and dark Days. Therefore let us rest in Hope, and endure patiently.

FINIS.

John men-ries can anight this
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